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- § 5. **Ch. 6: 19-7: 1**, The men of Beth-shemesh are smitten for irreverence in connection with the ark ; and it is taken to Kirjath-jearim.
- § 6. **Ch. 7: 2-6**. *After twenty years*, Samuel, now forty-two (?) years of age, begins a work of reformation ; false gods are put away ; the people gather at Mizpah, pour out water before Jehovah, and confess their sins.
- § 7. **Ch. 7: 7-12**, While they are at Mizpah, the Philistines come up against them ; the people are panic-stricken ; Samuel makes sacrifice ; Jehovah thunders forth from heaven and discomfits the Philistines (Ebenezer).
- § 8. **Ch. 7: 13-17**, Samuel now judges Israel (together with his sons), some twenty-eight (?) years (1107-1079 (?) B. C.), making a circuit of Bethel, Gilgal, Mizpah, with headquarters at Ramah.
2. Notice that all this material may be grouped under two heads : (1) the period of disaster, including §§ 1-5, chap. 4: 1-7: 1 ; (2) the period of Samuel's work as judge, §§ 6-8, chap. 7: 2-17.
 3. Prepare a still more condensed statement covering each of these periods.
 4. Now connect these periods with that of the preceding study, and show the mutual relation existing between them.

Sixth Step : Religious Teaching.

The events under consideration were intended to teach several distinct but closely related truths concerning *Israel's God, the true God* : (1) His "ark" may be present, while he himself is absent,—a rebuke to that superstition which builds faith on externals ; (2) His word, however terrible, will be fulfilled,—the wicked must suffer for their sins ; (3) His power is not limited to the country of his chosen people,—he can inflict judgment upon men of whatever nation and upon their gods ; (4) His symbols and institutions are to be regarded with respect and awe,—he will brook no irreverence (6: 19-7: 1) ; (5) His people, if they will but love and serve him, shall receive divine assistance in every time of trouble.

STUDY III.—SAUL APPOINTED, ELECTED, AND ESTABLISHED ; 8-11.

Remarks : 1. It is of more importance to master the *facts* and *ideas* of the Biblical statements than the words.

2. One must discriminate between primary and subordinate facts. The more prominent should be fastened firmly in mind, the others grouped about them.
3. Use commentaries ; do not misuse them, and, further, do not let the reading or study of them be substituted for the study of the Bible itself.

First Step : General Study.

1. **First Reading :** Study (with note-book in hand) chapters 8-11 and write down, as you go along, the main points of the story, e. g., (1) the conduct of Samuel's sons and the trouble that grew out of it ; (2) Jehovah's reply to the request of the people ; (3) the people's attitude ; (4) Saul's search for the asses ; (5) his meeting with Samuel ; (6) his anointing and the promise of the signs ; (7) the signs fulfilled ; (8) Saul chosen king by lot and installed ; (9) Saul defeats the Ammonites and is confirmed as king.
2. **Second Reading :** Study again (1) correcting or improving the work done, (2) indicating in connection with each point the particular verses belonging to it.

3. **Résumé:** Take up the topics one at a time, and *in thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word-Study.

1. **Ch. 8: 1-5:** (1) *Was old* (v. 1), how many years since the battle of Ebenezer? (2) *Elders* (v. 4), holding what authority?
2. **Ch. 8: 6-11:** (1) *displeased* (v. 6), why? (2) with vs. 11-18, cf. 2 Sam. 15: 1; 1 Kgs. 1: 5; 5: 13-18; 12: 4; 21: 7; 2 Kgs. 1: 9; (3) *manner* (v. 11); (4) *run before his chariots* (v. 11), cf. 2 Sam. 15: 1; 1 Kgs. 1: 5.
3. **Ch. 9: 1, 2:** *mighty man of valour* (v. 1), cf. 16: 18, Ruth 2: 1; (2) *Saul* (v. 2), find other persons bearing this name, cf. Gen. 36: 37; 46: 10; 1 Chron. 6: 24; Acts 7: 58, etc.
4. **Ch. 9: 3-10:** (1) *asses* (v. 3), use in the east; (2) *concerning our journey* (v. 6); (3) *a present* (v. 7), cf. 1 Kgs. 14: 3; 2 Kgs. 5: 15-17; 8: 8, 9; (4) *fourth part of a shekel of silver* (v. 8); (5) *seer* (v. 9); (6) *prophet* (v. 9).
5. **Ch. 9: 11-14:** (1) *to draw water* (v. 11), cf. Gen. 24: 15; 29: 9-11; Ex. 2: 16; (2) *high place* (v. 12); (3) *bless* (v. 13), cf. Luke 9: 16 with John 6: 11.
6. **Ch. 9: 15-24:** (1) *all that is in thine heart* (v. 10); (2) *smallest* (v. 21), cf. Num. 1: 37; Jud. 20: 46; (3) *that which is left* (v. 24); condition of the text.
7. **Ch. 9: 24-10: 8:** (1) *communed* (v. 25); (2) *kissed him* (10: 1), cf. Ps. 2: 12; (3) *anointed thee* (10: 1), signification of the rite? who were anointed? (4) *company of prophets* (v. 5); (5) *prophesying* (v. 5), meaning here; (6) *before me to Gilgal* (10: 8), cf. 13: 8, 9.
8. **Ch. 10: 9-16:** (1) *another heart* (v. 9); (2) *is Saul also among the prophets?* (10: 12); (3) *he told him not* (10: 16), why?
9. **Ch. 10: 17-27:** (1) *called the people together* (v. 17), the national assembly; (2) *rejected your God* (v. 19), cf. 8: 6; (3) *was taken* (v. 20), by what means? (4) *the stuff* (v. 22); (5) *manner of the kingdom* (v. 25); (6) *a book* (v. 25), cf. Ex. 17: 14; 24: 7; Deut. 28: 61; Josh. 24: 26; (7) *sons of Belial* (v. 27).
10. **Ch. 11: 1-11:** (1) *Ammonite* (11: 1); residence, history; (2) *Jabesh Gilead* (v. 1); (3) *went* (v. 4); (4) *spirit of God came upon* (v. 6); (5) *and sent them* (v. 7), cf. other symbolical acts, Jud. 19: 29; 1 Kgs. 11: 30; 22: 11; 2 Kgs. 13: 18; (6) *morning watch* (v. 11); (7) *were scattered* (v. 11), cf. the later attitude of Jabesh Gilead toward Saul (31: 11-14; 2 Sam. 2: 8-11).
11. **Ch. 11: 12-15:** (1) *put to death* (v. 13), with this policy of reconciliation, cf. 10: 27; 2 Sam. 19: 22; (2) *Gilgal* (v. 14), why was this place chosen? cf. Josh. 5: 2, 10; 1 Sam. 10: 8; 13: 4, 7; (3) *made Saul king* (v. 15), cf. the previous anointing and election.

Third Step: Topic Study.

1. **Elders (8: 4):*** Consider (1) the position of elders or heads of families in a patriarchal form of government; (2) the existence of the body before the exodus (Ex. 3: 16); (3) the appointment of the seventy elders (Num. 11: 16, 24, 25); (4) the difference between (a) elders of cities (Josh. 20: 4; 1 Sam. 16: 4; Ruth 4: 2); (b) elders of tribes (Judg. 11: 5; 1 Sam. 30: 26); (c) elders of Israel (1 Sam. 4: 3; Jud. 21: 16); (5) the continuation of the office (1 Kgs. 20: 7, 8; 21: 11); (6) its revival after the captivity, Ezra 10: 14; (7) the "Elders" as an element in the Sanhedrin.
2. **Anointing (10: 7):** Consider (1) the meaning attached to the rite, (a) consecration; (b) gift of the spirit (10: 9, 10; 16: 13); (c) indicating the inviolability of the person (26: 9; 2 Sam. 1: 14); (2) who were anointed, (a) priests (Ex. 40: 15; Lev. 8: 12); (b) kings (16: 3; 2 Sam. 2: 4; 5: 3; 1 Kgs. 1: 39); (c) prophets (1 Kgs. 19: 16); (3) the connection of all this with the name and office of the *Messiah*.
3. **The Lot; Urim and Thummim (10: 17):** Consider (1) the use of the lot in scripture, e. g., (a) Jud. 20: 9, 10; (b) Josh. 18: 10, cf. Joel 3: 3; (c) Josh. 7: 14; 1 Sam. 14: 42; (d) 1 Chron. 24: 5; Luke 1: 9; (e) Lev. 16: 8, 10; (f) Prov. 18: 18; (2) the appropriateness of a similar use of the lot in mod-

* See Kirkpatrick's 1 Samuel, p. 94.

ern times ; (3) the Urim and Thummim, (a) what were they ? (b) meaning of these words ; (c) the purpose of their use, cf. 22 : 10 ; 23 : 9 ; 28 : 6 ; 30 : 7 ; Ex. 28 : 30 ; Num. 27 : 21 ; Jud. 1 : 1 ; 20 : 18 ; (d) their only mention after entrance to Canaan (1 Sam. 28 : 6), cf. Ez. 2 : 63 ; Neh. 7 : 65 ; (e) their probable Egyptian origin ; (f) the method of their use, whether to be gazed upon, to be used in lot, or to serve by their presence as a means of assurance that the priest should have divine illumination.

4. **The significance of the change of government :*** Consider (1) the partial, progressive and preparatory character of the O. T. dispensation, the preparation, including (a) the training of a nation, (b) the development of the idea of deliverance, (c) the progressive revelation of God ; (2) the history of this training under the theocracy (up to this time), the monarchy (to the captivity), the hierarchy (after the captivity), and the relation of the monarchy to the theocracy ; (3) the particular Messianic ideas which characterize this period in comparison with those of the Mosaic period ; (4) the new idea of God revealed in connection with (a) the building of the temple ; (b) the establishment of the prophetic order ; (c) the "deepening of the consciousness of the individual's personal relation to God."
5. **Saul's election** (chaps. 9-11) : Consider (1) the conditions of Israel at this time, politically, morally, religiously ; (2) the circumstances leading to the request for a king ; (3) the displeasure of Samuel and Jehovah at the request in view of the Deuteronomic law providing for a king ; (4) the three-fold appointment, (a) the choice by God through Samuel ; (b) the selection by the people ; (c) the exhibition of his fitness to be king and his confirmation ; (5) the view which treats this three-fold representation as three different traditional accounts of the same event ; (6) the ideal character of the representation, viz., the king, one whom God must appoint, whom the people must choose, who must show himself fit for the position.

Fourth Step : Classification.

Follow the directions given in the previous studies and classify the details of the material according to the general heads there given, with the addition of any which may be necessary.

Fifth Step : Organization.

1. Prepare, now, in the light of all the work thus far accomplished a condensed statement upon each of the following topics :—

- § 1. **Ch. 8 : 1-22.** How the people came to desire a king ; the circumstances connected with the request.
- § 2. **Ch. 9 : 1-10 : 16.** How Samuel comes to choose Saul ; the circumstances connected with his anointing.
- § 3. **Ch. 10 : 17-27.** How Saul is chosen by the people ; the circumstances attending his installation.
- § 4. **Ch. 11 : 1-15.** How Saul comes into possession of the throne ; the circumstances which lead to his confirmation.

2. Under some such theme as *The selection and appointment of the first king*, connect all these details in a manner which will embody the results of your previous work.

* This is a brief outline of chapter iv of the introduction of Kirkpatrick's 1 Samuel.

Sixth Step: Religious Teaching.

May we not understand that, whatever else may have been intended to be taught by these events and their narration, first of all was the thought, *God and Government*: (1) A form of government, suited to a people in one period of their history, is found inadequate for the accomplishment of the great work assigned them by God, in another period; (2) change, improvement, progress, in forms and methods of government, are a part of the divine plan, but the immediate events leading to the change, and the spirit with which it is proposed, may well merit the divine rebuke; (3) he whom God would have govern, must be, first of all, God-appointed; (4) he must also be the choice of those whom he is to govern; (5) he must still further be one capable and fitted for the work he is called to do.

STUDY IV.—SAUL'S REIGN TILL HIS REJECTION; 12-15.

- Remarks:** 1. Let us note the two principal features of the method we are pursuing: (1) study of the material in its *variety*, including (a) the general facts, (b) the important words and phrases, (c) the leading topics and (d) a classification of this various matter; (2) "a rising from the variety, through induction, to grasp the unity, and so (a) the organization of the variety into a unity, and (b) the application of this result."
2. There is only one method of obtaining a knowledge of Biblical geography, viz., by studying the geography in connection with historical personages and historical movements; by studying the text with a map in hand.

First Step: General Study.

- 1. First Reading:** Study (with note-book in hand) chapters 12-15 and write down as you go along the main points of the story.
- 2. Second Reading:** Study them again (1), correcting or improving the work done; (2) indicating in connection with each point the particular verses belonging to it.
- 3. Résumé:** Take up the "main points," one at a time, and *in thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word Study.

- 1. Ch. 12: 1-6:** (1) *have hearkened* (v. 1), cf. 8: 7, 9, 22; (2) explain the mention of his *old age and sons* in v. 2; (3) *before his anointed* (v. 3); (4) *ox, ass* (v. 3), why are these animals chosen? (5) *to blind*, cf. margin.
- 2. Ch. 12: 7-12:** (1) *that I may plead* (v. 7), note the change in the relation of the parties; (2) *sold* (v. 9), cf. Jud. 2: 14; 3: 8; Ps. 44: 12; (3) *Hazor*, cf. Jud. 4: 5; (4) *Philistines*, cf. Jud. 3: 31; 10: 7, etc.; (5) *Moabites*, cf. Jud. 3: 12-30; (6) *Bedan* (v. 11); (7) *Samuel*, how explain the speaker's mention of himself? (8) *Nahash . . . came* (v. 12), cf. the fact that the request for a king preceded the invasion of Nahash (ch. 11.)
- 3. Ch. 12: 13-25:** (1) *thunder and rain* (v. 17), cf. Prov. 26: 1; (2) *for his great name's sake* (v. 22); (3) *to make you his people*, cf. Deut. 7: 6-11.
- 4. Ch. 13: 1-7:** (1) *was [thirty] years old* (v. 1), the difficulties of the text; (2) *Jonathan* (v. 2) (a) meaning; (b) how could Jonathan be a warrior, if his father was only thirty years? (3) *Michmash, Gibeah* (v. 2), relative position; (4) *blew trumpet* (v. 3); (5) *thirty thousand chariots* (v. 5); (6) *sand of the sea shore* (v. 5), cf. Gen. 22: 17; 41: 49; Josh. 11: 4, etc.
- 5. Ch. 13: 8-14:** (1) *set time* (v. 8), cf. 10: 8; (2) *offered the burnt offering* (v. 9); (3) *foolishly* (v. 13), in what respect? (4) *after his own heart* (v. 14) cf. Acts 13: 22.
- 6. Ch. 13: 15-23:** (1) *Gibeah*, (v. 16) cf. the former position, 13: 2, 3; (2) *three companies* (v. 17), study the various routes; (3) *no smith* (v. 19); (4) the difficulty of the text in vs 20, 21.